FEB 17 1906 Library

The Pacific Churchman

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San Francisco, California

Volume XLI FEBRUARY 15, 1906. Number 14

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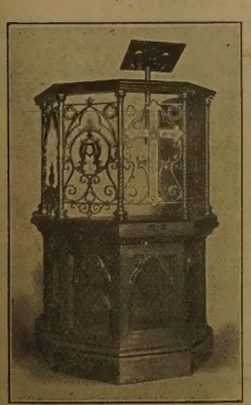

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ASH WEDNESDAY.

For every Christian who truly understands his relation to God, every day must be a minor Ash Wednesday, a day of prayerful penitence for sins committed; but, once in the year, the Church ordains that this note of penitence shall become universal and predominant. The need of such a time springs from the inability of human nature to carry in just proportion at all times the varying elements which go to make up a symmetrical character. It is impossible that penitence and abstinence, need of salvation, renunciation and vicarious suffering, dawning joy and triumphant resurrection shall blend at any one moment in the perfect harmony of an ideal life. Through emphasis at special seasons these diverse elements become part of the life of him who seeks to put himself in sympathy with the message of each season as it comes. To neglect any one of the great seasons is to lose little by little that particular element from the total, as is well illustrated by the peculiar type of character produced by such a movement as the Puritan. It is then of the utmost importance that at the approach of such a day as Ash Wednesday, Churchmen should seek to prepare for it, should let their thoughts dwell upon the past, should search their hearts and learn the weight of sin by which they are oppressed, should feel how truly they are tied and bound by the chain of their sins. But we need more than repentance for individual sins. We need the sense of the responsibility of each member for the sins of the whole body. As a Church we have much to repent of, much that plunges the sensitive soul into the depths of penitence. Let us enter upon Lent with truly penitent hearts, supplicating God's forgiveness and beseeching Him for strength.

THE WIDOWS' AND ORPHANS' FUND.

One dreadful sin of omission stares us in the face. In the Diocese of California it is required that an offering be taken on Ash Wednesday for the invested fund from which provision is made for the widows and orphans of deceased clergymen. Why the necessity for such a fund? The answer is plain. The Church has never done justice to her clergy, who are her officers. A few of the clergy have independent means; a very few have salaries large enough to permit of saving for the future; a very few are able through the possession of admirable business capacity (although not always, we fear, to the benefit of either themselves or their people) to make considerable sums of money in outside ways; but the great majority struggle through long lives upon salaries utterly meager and insufficient. They can scarcely provide decent living for their families, much less lay up for the future. The General Clergy Relief Fund and the various diocesan funds for aged clergy afford as yet a mere pittance, and the day seems still far distant when every clergyman can look forward to even a small retiring pension. It must be remembered also not only that, as hinted above, even a partial attention to secular business hinders a minister's usefulness, but also that the Church expressly prohibits secular employment to her clergy. The case is bad enough, then, for the clergy themselves; but what of the widows left desolate at an age when it is impossible for them to support themselves, what of the young widows with helpless children about them, what of the poor little orphans whose fathers have given their lives in devoted service? Shall the Church leave them desolate, unbefriended? Shall Christian people be careless of their great need?

The trouble is largely that the whole matter is to most people a mere abstract question. Let us make it definite. Let us put ourselves in the place of these needy ones. Let us try to think of some clergyman's family that has been in need or of some other that may be in need. If people will only *think* about it the Ash Wednesday offering will begin to grow and the Church begin to pay the debt which she has owed so long and so long repudiated. Let us repent in dust and ashes and then bring forth fruits worthy of that repentance.

CONCERNING FEES.

From time to time there come to the ears of most of those who are deeply interested in the work of the Church, stories of clergymen who have seemed to sell for money the ministrations of the Church. The stories carry with them the record of hearts wounded, of spirits embittered, of lives turned away from God and religion because in time of need those who represent the Church have treated that need as a business opportunity. We do not inquire whether such stories are true. They are doubtless frequently overdrawn. But that some such feeling exists seems certain and makes worth while a brief consideration of the meaning of the whole fee system. We do not propose to discuss it historically but to ask how it should be regarded by clergy and people in these modern days. We would like to see the whole thing done away with, but if that cannot be, it is as important that the laity should understand the matter as that the clergy should. A fee can be regarded only in one of two ways. It is either a necessity for the support of the Church or it is a thank-offering upon the part of those to whom the services are rendered. It is certainly not the former, and therefore it must be the latter. It is sometimes spoken of as if it were "pay" for services, but no right-minded Churchman could think of it in such a light. The relation of the Church and of a minister to the community are such as to exclude it. If then a fee is to be regarded by giver and recipient as a thank-offering, certain things follow from it. The first and most important is that the whole transaction must be treated as something entirely different from a business affair. It is just here that the trouble comes in. So far as the relation of pastor and parishioner is concerned, there is little difficulty. Whether it be wedding or funeral or baptism, the minister's relation to his own parishioner is too personal and sacred to admit of a business flavor. The custom of giving and accepting marriage fees is so well established as to be a matter of course. In the other cases the pastor will expect no fee. If a thank-offering is given for the Church, he will gladly use it for the Church. If it is asked that he treat it as a personal gift, he will probably devote it to some special use and not let it simply be swallowed in "current expenses" of the household. A truly fine feeling will dictate such a course where possible. But always his people will feel and understand that he neither wants nor looks for fees.

But every minister in a large town has many calls,

especially for funeral services, from people who have no direct connection, often none at all, with him in his parish; and, argues many a man, is it not right that he should be compensated for his time in such cases? We think it eminently right that in such cases the people should give an offering either to the minister or to the Church. But we think it equally important, and perhaps more so, that every business element should be eliminated. The minister is set to serve the community, primarily through his parish. If the call to take a funeral interferes with parish duties, prevents his calling on the sick or ministering to his own people, and he can see no opportunity of entering into pastoral relations with the persons in question, he is at liberty to decline the service. If he accepts it, he must do so because it is *service* and not for pecuniary gain. To do otherwise is to lower his ministry to a business, to defraud the Church of the service he has vowed to her, and to risk the creation of false notions of the Church in the minds of those not closely bound to her.

To sum up, then, we think that many difficulties on both sides may be averted if once it is clearly understood that a fee is a thank-offering; and again if it is clearly insisted upon by clergy and laity alike, that the ministrations of the Church cannot be bought for gold.

SEVENTH MISSIONARY DISTRICT

DIOCESE OF LOS ANGELES.

The Committee appointed at the last Diocesan Convention to make arrangements for a fitting celebration of the Decennial of the Diocese and of Bishop Johnson's consecration, announces the following as the program decided upon: The celebration will be held on Thursday, the coming 22d of February.

In the morning there will be held, at St. Paul's Pro-Cathedral, a spcial service of commemoration, at which the Bishop of California will be the preacher. In the evening there will be a reception tendered to Bishop and Mrs. Johnson, with a presentation address. All of the Bishops of the Seventh Missionary District have been invited to be present.

The effort is being made to endow a free bed in the Good Samaritan Hospital as a fitting memorial of the occasion.

The Bishop proposes to meet the clergy of the Diocese on Friday morning, February 23d, at 9 o'clock, for a conference, at which he will read two papers which he has prepared. The subjects are most vital, and refer to topics in which the clergy are most deeply interested. They relate to the duties of the clergy as preachers of the gospel and as shepherds of the flock. The idea is to let this be a preparation of the clergy for their Lenten work.

The Bishop is most anxious that the clergy shall remain over for the Pre-Lenten Sunday School Institute meeting, which takes places at 3 o'clock on Friday. It is expected that the Rt. Rev. J. B. Funsten, Bishop of Boise, will be present on that occasion.

ALASKA.

We take the following from the Seattle Churchman, and rejoice that the story had so happy an ending:

Our readers will be interested in the following clipping kindly furnished from the "Yukon World" of January 9th:

"Dr. W. F. Green of Eagle, who arrived in the city yesterday at noon, says a recent number of a Fairbanks paper, reports that Archdeacon Stuck, who on November 25, in company with Rev. Knapp, left for a tour of interior Alaska to visit the different Missions, had a very narrow escape from death in the early part of this month. They were a few miles below Circle City, where they attempted to cross the Yukon River. A heavy crust of snow had formed, and believing that they had solid footing, carelessly started across without examining to see whether it would hold them or not. As is often the case on this river, there was no ice under the snow, and both men and dogs broke through into the icy waters. An Indian boy who was accompanying them worked heroically and succeeded in getting the unfortunate men out of the water and onto shore. He hastily built a fire and did all in his power for their comfort. Finding that they were fast succumbing to the cold, he got them on their feet and kept them on the run, lashing them constantly with switches to keep them going. At last he succeeded in getting the men back to Circle, where they received the best of care.

"Their experience was a dire one, and only for the efforts of the faithful Indian guide the result would have been more serious.

"The dogs were turned loose and were all brought safely into Circle.

"The accident occurred on the flats, and the men were compelled to travel about fourteen miles before they reached the village."

OLYMPIA.

We take the following from the Letter of the Bishop of Olympia to his people, as printed in the February number of the Seattle Churchman:

Missionary work is never surely synonymous with money, nor with more money. Nor is the preaching of Missionary sermons—setting forth the duty of Missions—ever a form of begging. Missionary enthusiasm, Missionary zeal, is only the Church gladly and joyfully accepting the duty laid upon her and faithfully endeavoring to do that duty by sharing more and more the blessings and benefits which Christ gives through His Church.

Money is always and only a medium, and that is all it can be or ought to be in connection with Missions. It ought always only to represent so much personal interest in, so much sense of personal responsibility for, the work of the Church which the Church must do if she is to be faithful to her very charter and life.

Moreover, this conception of Church life and work cannot but have a most helpful effect upon our conception of the Church itself. I cannot too often or too earnestly urge my solemn protest against that conception of this Church of ours which would make it only a sect among the many sects,—a little better than some because it is usually made up of better people and has better and more dignified services, more beautiful customs, better music and so forth. We ought to love this Church of ours because we believe it is in very truth a part of the One Holy Catholic and Apostolic Church which Jesus Christ founded here among men. We ought to love it because it has "the Faith once for all delivered"—the ministry sharing Christ's own authority and commission, and the Sacraments of Christ's own appointment. But let us never forget, dear brethren, that tracing our lineage and proving our heritage we have no right whatever to think that these things make us better than somebody else. Their only worth lies in the effects which they show in our lives, and through us on the lives of others.

BOISE.

Missionary District of Boise.—James Bowen Funsten, D.D., Bishop.—St. Michael's Cathedral, fifth Sunday after Epiphany.—Mr. D. H. Jones was ordained Deacon; Presenter, the Venerable S. J. Jennings, Archdeacon of Nampa; Preacher, the Very Rev. E. S. Hinks, Dean. Mr. Jones has been in charge of the work at Christ's Church Mission for the past two years, and will continue to officiate at that place.

Much has been said about the reception of Princess Ena of Battenberg into the Roman Church in view of her betrothal to the King of Spain, the long residence of Princess Henry of Battenberg, better known to many as Princess Beatrice, in England, having given the English people an interest in her and her family, upon which they seem to have based a right to protest against certain of the steps which her daughter will be called upon to take before she can make her confession. The difficulty, so far as British consciences are concerned, is set at rest when the fact is stated that the future Queen of Spain is not an English Princess, her case being exactly parallel to that of the Czarina, who before her marriage was Princess Alix of Hesse, and whose mother was sister to Princess Beatrice.

Whatever is capable of aspiring must be troubled that it may wake and aspire—then troubled still, that it may hold fast, be itself, and aspire still.—George MacDonald.

BURNING HEARTS.

A Sermon preached by the Rt. Rev. W. H. Moreland, D.D., at the Semi Annual Meeting of the Woman's Auxiliary, Jan. 26, 1906.

"They said one to another, Did not our hearts burn within us while He talked with us by the way?"
—St. Luke xxiv:32.

It is an inspiration to be called to speak to women at this memorable Convention. For the first time in history have the women of the Church been given an articulate, representative voice. Individual women have sat in Conventions, but never before have the Christian ages seen a House of Churchwomen, a council formed to give expression to the noble idealism and the lightning-like instinct of Christian women. Across the seas our Mother Church has just reached the point of admitting laymen to her counsels. Even now she is studying how to fit the House of Laymen into the legislature of the national Church. In America we move more rapidly. So long have we relied upon the presence of our laymen in council that without that enrichment we should feel poor indeed. There can be no doubt that the California House of Churchwomen, if wisely used, will become an object-lesson to two continents; for not only is the Church in the United States watching the experiment eagerly, but one of the first acts of the Archbishop of Canterbury at the late General Convention was to draw aside your Bishop and inquire with interest the scope and purpose of the House of Women. California's women have already written the story of their Spartan courage in our pioneer history. Side by side with heroic husbands and sons they built this Christian commonwealth. We believe that California's Churchwomen will rise, worthily to the new pioneering so trustfully committed to them and blaze a trail for Christian women that will inspire widespread emulation.

On every side we see the power of organized womanhood. Is there a city or village without its improvement club? Were there ever such parks, public squares, modern schoolhouses, playgrounds, attractive lawns, beautiful trees, before woman began to look about her? Is there a community where woman has not stirred the intellectual atmosphere with her art leagues, music societies, Shakespeare and Browning clubs? Is there a municipal government in America that does not give ear to the appeal of women who, appreciating their civic responsibilities, plead for better water, sanitation, underground wires, police matrons, fewer saloons, cleaner moral atmosphere? Women are rising in the scale of power. Man's false ideal of himself as a fighting animal has limited the sphere of woman in all centuries up to our own. Woman's opportunity has been narrowed to the role of a pattern of purity or an angel of mercy. She has been expected to exhibit the passive, not the active virtues. For ages the work of women was carried on in cloisters. True as it is that the home must ever be woman's supreme kingdom, and motherhood her most sublime vocation, that the mother-love watching with flaming sword at the gates of the childish Eden is her best service to society, yet it must be recognized that not all women are called to be mothers, sisters, nurses. As wars and tumults fade before arbitration and the arts of peace multiply, we see woman emerging from her closer limitations, entering into a wider, richer life with abounding opportunities to elevate society, serve the State, and save the world.

There still remains this highest, deepest need—that woman's power shall be consecrated to Christ, her influence used diligently for Him, her many-sided abilities organized in the sublime cause of Christian truth and righteousness.

"They said one to another, Did not our hearts burn within us while He talked with us by the way?" Burning hearts is my theme, in three relations: Burning hearts purifying and cleansing as by fire; burning hearts flaming with power; burning hearts fed from the glowing heart of Jesus Christ.

Burning hearts—hearts aflame with Christian love—are the greatest need of the hour. Why move the wheels of God's chariot slowly? Why should one sermon on the Day of Pentecost convert three thousand souls, while in our day it takes three thousand sermons to convert one soul? Because hearts are cold in Christian service; because tens of thousands of communicants have no sense of personal responsibility. They have not discovered that they are social beings, pledged to bring in the Kingdom of Christ. Christians need burning hearts. A powerless Christian ought to be as great a contradiction as a forceless thunderbolt. We ought to have a passion for souls. No one can enjoy the love of God who does not share it generously. There is nothing selfish about religion: the more one gives away the more he has, and the less one gives away the less he keeps for himself.

I. I speak first of burning hearts as the cleansing force of human society. "Our God is a consuming fire" (Heb. 12, 29) in the sense that He consumes the dross, sweeps away the chaff and stubble, leaving only the pure and precious gold. The love of Christ in the heart burns up the dross of modern social life. Here is the Churchwoman's opportunity. Abuses that cannot be reached by law will yield to the silent influence of Christian public opinion. When the Christian consciousness of woman finds expression in organized action there will be a new atmosphere generated in society. The married divorcée will not be received in Christian drawing-rooms. There will be an end to that revolting tragedy, enacted constantly under the very eye of Christian parent and priest, which sacrifices the pure young girl in marriage to the corrupt man. Woman herself has one standard of virtue for women and another for men. You invite the foul-souled man to your dinner-tables and dance-halls, and fling the woman who is his victim into the street. Purity, I would say to you, is of two kinds. There is that passive purity which is beautiful and spotless like the snow. But there is another—the purity of the fierce, leaping flame which consumes all that is unclean. There is just one thing for you to do: by the burning fierceness of your purity to scorch out the evil of the man who frequents your home and converses with your pure daughter, or else to scorch him out of the social circle in which you move.

How is card-gambling to be expelled from its hiding-place behind the velvet portieres? How shall Sunday horse-racing and polo-matches be known and recognized as vulgar, dinners and receptions on the Lord's Day as barbaric? Only by woman rising to high conceptions of her own wonderful influence and setting higher standards for herself. After a few years of the House of Churchwomen it ought to be impossible for Christian women in California to wear upon their heads bonnets drenched with the blood of song-birds, or give countenance to the slaughter of millions of songsters to promote the bloodthirsty trade of the milliner. I can see far-reaching effects of arousing the conscience of American women and giving it an organ of expression. The question of female suffrage may thus be settled by woman herself before it is presented for man's consideration. I can imagine how even the beauty of woman's dress might cease to be a matter of feminine vanity, revolving about the foolish question whether woman dresses to please man or to please other women, and rise to meet the definition of Ruskin that "beauty consists in the fitness of anything to its purpose."

Oh, for burning hearts in brainy women, to lead society up to higher levels! The world's greatest need to-day is holy women, women of divine power. "Put ye on the Lord Jesus Christ" (Rom. 13: 14). No other dress than this will satisfy the true woman. Every woman ought to wish to be admired. The love of admiration is given her by her Creator. Only the supreme question is, By whom? Lift it up. Covet to be admired of the angels—especially to be admired by Him who may say to you: "This is my beloved one in whom I am well pleased" (Matt. 3: 17). The burning heart of woman when set on fire of God may be trusted to purge society of its follies. As sin came into the world by woman, by woman must it be expelled.

II. Next I speak of burning hearts as a flame of power. Oh, the stored-up power in American women now going to waste! Waste is abhorrent, yet see its enormous pro-

portions in our modern life. Rivers of gold are flowing for costumes, balls, jewels, wines, banquets, theaters. At the end of the fashionable season the fruits are faded silks, gowns out of style, tired nerves, ruined digestions, spoiled tempers, worldly hearts. Thousands of lives of our women, more precious than diamonds, are wasted in the sea of frivolity. The horse-show, the motor-car, the passion for "bridge" absorb the enthusiasm of many Churchwomen. Will the day ever dawn when Christians will take as much interest in human beings as in horse-flesh, when the missionary's thrilling story of souls rescued from sin in every land will draw together as many Christians as the sport of football? American women have the character and the brains and the money to be the greatest power for good the world has ever seen. Only they need to be set on fire for Christ.

I plead for larger, worthier scope for woman's energy. I cite as illustrations those two noble specimens of California women who, inheriting millions, invested them in the young men and women of the Pacific Slope—Mrs. Stanford and Mrs. Hearst, to whom dogs and automobiles and gold dinner-plates seemed cheap and mean beside the characters and intellects of human beings. San Mateo has given us a hint how orphans, themselves protected from want, may throw protection around other orphans. Now, for this Christian reciprocity: Let the old, secure in their homes, help to provide homes for the aged; let the merchant enriched by the sailor go out to serve him who brings his wares in peril across the seas; let the mine-owner care for the mine-digger; let the rich young woman be the personal friend of the sempstress and the shopgirl who ministers to her; the prosperous business man give hand and counsel to the poor boy at the foot of the ladder. Burning hearts of sympathy, flames of Christlike energy, will furnish power to break down inequalities of our social system.

Waste of our choicest women, waste of the finest culture, most gracious womanhood in a round of trivialities—this is the most unchristian thing in our world to-day. The most effective, most charming, and powerful women are shut up in a narrow circle, out of touch with the free currents of life even in their own neighborhoods. We are wrong if we think that paupers are only those clothed in rags. Paupers are those, both rich and poor, who, having strength to be useful, are useless. The rich and the educated, using their advantages, not for the general good, but in selfish pleasure, are parasites in any Christian society. The time will come when no woman will pretend to be a Christion who invites to her receptions only those who can return her invitations, who shares her beautiful surroundings only with those who can give her recompense in kind. Is not this the word of our Divine Master: "If ye do good to them who do good to you, what thank have ye? If ye lend to them of whom ye hope to receive, what thank have ye? For sinners also do the same. But do good and lend, hoping for nothing again, and ye shall be the children of the Highest" (St. Luke 6:33, 35). Burning hearts will be the sources of moral energy to bring in the better, happier world.

III. Finally, I turn your gaze to Him who alone can set the heart aflame. "They said one to another, Did not our hearts burn within us while He talked with us by the way?" Christ is the source of spiritual fire. The coals must be brought glowing from the altar of His love to kindle human hearts. Are you lacking in missionary zeal? It is because you have not drawn close enough to Him. See how His presence affects the disciples who talked with Him by the way. They cannot lie down to sleep at Emmaus when they learn it is the Lord who has walked with them. They hasten back to the city with flying feet, eager to tell their thrilling story. Never was journey so short, so joyous. They cannot rest with this glorious knowledge in their hearts. They must tell the glad news to others. So it should be with every Christian. If you have really walked with Christ, looked into His face and seen your salvation there, you cannot help running with the blessed tidings. You will say with Jeremiah: "His word was in my heart as a burning fire, and I could not stay" (Jer. 20:9). You will cry with the Psalmist: "My heart was hot within me; while I was musing the fire kindled; then spake I with my tongue" (Ps. 39: 3). Thus it was the Woman's Auxiliary was born. "The Lord spake the word: great was the company of the preachers" (Ps. 68: 11). So read we in our old Bible. But the Revised Version, discovering that the words of the original are in the feminine, renders it, with marvelous appropriateness to your order: "The Lord gave the word: the women that publish the tidings are a great host." The Woman's Auxiliary is, indeed, a great host, destined to be still greater as their burning hearts, glowing at white heat, communicate the fire to other women. There is coming a mighty revival, when every Christian shall feel that he is not living the life of Christ unless he cares for missions. The missionary spirit has long been growing deeper, but in narrow channels. We shall see it overflow and spread on all sides until it is accepted as part of the ordinary Christian life of every follower of Christ. The Woman's Auxiliary, with its concentrated power, is bringing in this revival. Every one of you may hasten it.

A great deal may be done by Christian parents. Fathers and mothers may teach their children that the cross on their foreheads makes them missionaries from baptism. Dr Temple, Archbishop of Canterbury, said that when he was a child his mother bid him pray for the Church Missionary Society, and he had done so ever since. Does not that explain the burning words which so often flamed from his lips when he aroused the Church to her missionary duty? Parents, I call on you to give your boys to the ministry, as the mother of the Brookses gave her four sons, and saw her own great heart reproduced in the burning love of a Phillips Brooks that warmed the world. It is idle to profess that you love the Lord if you are holding back your children. If you, mothers, could rise in this church to-day and say what several hundred parents arose and said in the great Keswick Convention in England, "We here offer to the Lord any of our children whom He shall be pleased to call to this holy work," oh, but we would have a revival!

Go to Christ and get the burning heart. Talk with Him in intimate converse, walk with Him in consistent life. Then will come all the money we can use. America is the richest country on earth. Its wealth must be consecrated before it can be turned from the sands of waste to the fruitful soil to human need. We hear of the extravagance of missions. The devil's methods are most wasteful. It cost $700 per head to emancipate our slaves in bloody war. It costs $82 per head to make communicants in heathen lands. To fire shells at Santiago which fell short of the mark cost $2,000,000—enough to support all our missions for four years. Wonderfully is the fire of celestial love encompassing the world. One hundred and thirteen years ago there was but one Christian in all India; to-day there are one-third as many communicants as in the American Church, and 5,000 native churches. In China are over 10,000 Christians in our own churches and schools alone. In Japan three centuries ago 37,000 Christians were slaughtered and thrown into one vast grave because they would not deny Christ, and the Japanese Government wrote above the grave this awful edict: "No Christian shall ever be allowed to enter Japan, and should the King of Spain himself or the Christians' God or the great God of all violate this command he shall pay the forfeit with his head." Now we cannot supply their demand for Christian teachers, and the Holy Catholic Church of Japan, conducted mostly by native priests, covers every inch of the Flowery Isle. Sixty years ago in the Fiji Islands two-thirds of all the infants were killed at birth by the public executioner. Now 100,000 natives are Christians. If only hearts in Christian lands were fully converted to Christ the world could be encircled with the Gospel in the present generation.

I turn to you, women of California. What does the missionary cause mean to you? What does it cost you in labors, prayers, gifts? Does your heart flame with zeal, or is the tiny spark of interest almost extinct? I talked recently with two women in Philadelphia. Both are wealthy, both communicants. One spends $12,000 a year on clothes and gives away $500. The other spends $500 a year on clothes and gives away $12,000. Which has the burning heart? The question for you is not whether you are rich or poor. The question is of proportion, of the relative value in your own eyes of Christ and self. Perhaps one crystal vase upon your mantel, a single stone sparkling from a tapered finger, represents more than an entire year's offering to the cause of the Saviour Who bought you with His drops of blood.

I call on you to go back from this Convention to your homes and parishes with hearts on fire. All about you is your opportunity. The commonest things will serve God's purpose. What is in thy hand, Moses? A rod. What

is in thy hand, Joshua? A spear. What is in thy hand, Shamgar? An ox-goad. What is in thy hand, Gideon? Lamps and trumpets. What is in thy hand, David? A harp. What is in thy hand, Peter? A net. What is in thy hand, young lad? Five loaves and two small fishes. What is in thy hand, Mary? An alabaster box. What is in thy hand, Dorcas? A needle.

Use what you have for God. Consecrate your wealth, tongue, pen, hand, feet. Use the charm of woman, the clear brain, the immaculate life, the power of speech, the gift of song. Whatever God has given you, give it to Him with a burning heart.

Oh, when Jesus shall lay His hand upon the consecrated power of the American woman His kingdom will come in!

THE CALENDAR.

February 15-March 1.

Feb. 18. Sexagesima Sunday[1].....Color purple
Feb. 24. St. Matthias' Day[2].....Color red
Feb. 25. Quinquagesima Sunday[3].....Color purple
Feb. 28. Ash-Wednesday[4].....Color purple

[1] The names of the three Sundays before Lent, like the titles of the Psalms and Canticles in the Prayer Book, are of Latin origin, and point to the fact that each is approximately, though only approximately, seventy, sixty, and fifty days before Easter. The computation was made by a series of tens, and by this arrangement it will be seen that each Sunday falls within its appropriate decade.

[2] The collect dates from 1549, and "the portion of Scripture appointed for the Epistle" formed the Lesson in the Sarum Book.

[3] This day was known in the mediæval English Church as "Shrove Sunday"—a title that, like Shrove Tuesday, points to the custom then prevailing of appearing in the confessional and receiving absolution prior to the beginning of Lent. The very beautiful collect, like that for Ash-Wednesday, is from the hand of Cranmer, there being nothing at all corresponding to it in any of the ancient service-books. There is, however, a Latin counterpart to the opening clause of the Ash-Wednesday collect in the Sarum Missal; but the body of the prayer is Cranmer's.

[4] The name Ash-Wednesday is derived from the mediæval custom of sprinkling ashes on the heads of those who were admitted to penance on this day. Other mediæval titles were "Head of the Fast" and "The Day of Ashes." The day itself has been observed since some time in the sixth century, though at first Lent was not considered to really begin until the Sunday following. The intervening days were included apparently by Gregory the Great. Like the rule which requires the reading of the collect for the first Sunday in Advent every day until Christmas eve, the rubric following the Ash-Wednesday collect was added in 1662. It serves to recall the thoughts of the people to the purpose for which the season of Lent exists—that there may be created in the whole of our humanity a new and contrite heart.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

A correspondent in Oakland sends us a communication which we would be glad to publish had he signed it. Our rule as printed above, however, is very explicit, and we can make no exceptions.

THE CALL OF THE WEST.

My Dear Editor:—

I have read with great interest the very graphic statement by an earnest missionary on "The Call of the West," and I trust that his words may awaken interest in the study of actual conditions with which the Church is confronted in this Far West country. Of course my observation can only be of value in regard to what may be called the interior Pacific Northwest, but what he says concerning Eastern Oregon may be in a measure applied to Southern Idaho and Western Wyoming, with the exception, perhaps, of some few towns where better conditions prevail. Missionary Bishops, as well as missionaries, are called on to meet the most perplexing problems of a new country, with inadequate means, and the very nature of frontier work suggests that it takes a great deal of faith and courage. The religious and social conditions that confront the Church worker are in some respects more complex than in a heathen land. I do not think we ought to be unreasonable, however, in estimating the situation, or fail to remember that our Board of Missions and our liberal givers have to study the map of the world, and that we must not expect to monopolize in this Western work their entire attention. There come before my mind's eye memories of noble men and women who have had religion and patriotism enough to give great help to our Church work in the Far West, supplementing the Board by specials suggested by the emergencies of a new country. Then again the country is in an elementary condition, both people and centers are shifting to some extent, and we can afford in many cases to make haste slowly. I cannot help feeling that the church has, taking it as a whole, done a noble work and had a moulding influence in the Far West for which we may all be thankful. The very conditions of a new country into which all kinds of people are pouring, exclude the hope of rapid spiritual progress. There is undoubtedly a call of the West to the East growing out of its crudeness and materialism, and we trust that our benevolent Church people who have the means and Christian love to help those whom they never expect to see, will hear this call, for both patriotism and Christianity suggest such benevolence. It is simply obedience to the law of Christ, which is the law of sacrifice and sympathy. Let us remember, however, there is also a call on the West to do its duty, and not to go back to the wild by being unreasonably indifferent to Christian effort in its behalf, or exhibiting more disregard for the Gospel than the heathen that know not God. Certainly nothing that I have seen here would justify the position advanced by some that the West should have attention at the expense of foreign missions. On the contrary, if once there could be established a realization of duty to help others to Christ, the problem of Western missions would be solved to a great degree, for the only Christianity worth the name is based on the spirit of sacrifice. It seems to me, therefore, that we have all got to make up our minds in solving the problems connected with Western work, to do the best we can with our resources, knowing that somewhere, and with some people, the message will be blessed. There are peculiar difficulties that make a very heavy strain on our missionaries, and I sympathize with them to the fullest degree. They deserve and ought to have all the help they can get. We find public opinion here, as a whole, good-naturedly indifferent to all religion, the chief thought being centered in business, politics and pursuit of pleasure. While the missionary does not meet with active opposition, he encounters difficulty in the careless, if not immoral, coloring of the social life; and in bringing the Church's message to widely separated communities, the chill that comes from indifference, Mormonism, Christian Science, and other vagaries in religion and life that grow out of the intoxication whereby liberty oft-times takes the form of license. Here dark forces of evil have to be encountered, even by missionary leaders, in what is sometimes a lonely and depressing struggle, with small resources and great responsibilities. Still there is much to be put down to the brighter side. Slowly and surely progress is being made. The cause of religion and morality is winning the battle. Our workers, schools and hospitals are doing a quiet but effective work. The missionaries and means have not been wasted. The morning of a better day is coming. Instead of being discouraged, we have every reason as a Church, to go steadily on, with the assurance of final victory in winning the West to Christ. Here and there will be communities that will resist assimilation and persecute, or be indifferent to, the Church; but this is no new thing in the history of Christianity, and does not deserve undue notice. Let us rejoice that in the main we can write on our banners "Progress." Let a helping hand, therefore, still be stretched out, while an interest in religion we do not find existent may be created. There is much to do in the West, much to bear, but the loudest call of the West would be un-Christian and selfish, and therefore ineffective for the upbuilding of the Kingdom, if it caused us to forget the only motto of a living Church, that Christ is for the world, and it is our duty to pray and work for the winning of the whole world to Christ.

J. B. FUNSTEN,
Bishop of Boise.

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California,

published by the Diocese of California and in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month.

Office: Diocesan House, 731 California St.
San Francisco, Cal.
Telephone: Main 658.
Subscription Price—$2.00 a year, in advance.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

January 23—A. M., celebrated the Holy Communion at the opening of the Fifty-sixth Annual Convention of the Diocese in Grace Church, San Francisco, the Bishop of Los Angeles delivering the addresses. Presided in Convention.—P. M., opened the primary meeting of the House of Churchwomen and made an address.—Evening in Trinity Church, San Francisco, took part in Convention Missionary Service and Vested Choir Festival.

24.—A. M., officiated at Morning Prayer and presided in Convention.—P. M., presided in Convention and read annual address.—Evening, Convention reception at Palace Hotel under auspices of the Church Club.

25.—Conversion of St. Paul. A. M., officiated at Morning Prayer and presided in Convention. Presented Dean Hodges of the Cambridge Divinity School and the Bishop of Los Angeles to the House of Churchwomen.—Evening, presided at joint meeting of the Brotherhood of St. Andrew and the Daughters of the King and made an address.

26.—A. M., in Grace Church, San Francisco, celebrated the Holy Communion at meeting of Women's Auxiliary, the Bishop of Sacramento being the preacher.—P. M., made an address to the Auxiliary.

27.—Gave Letter Dimissory to the Rev. Charles Thomas Walkley to the Diocese of Newark.

28.—IV. Sunday after Epiphany. A. M., in All Saints', Palo Alto, catechized Sunday-school and preached. Met with All Saints' Chapter of the Brotherhood of St. Andrew.—Evening, in Trinity Church, San Francisco, confirmed twenty-two, with sermon and address.

30.—Received from the Bishop of Newark acceptance of the Letter Dimissory of the Rev. Charles Thomas Walkley.

31.—P. M., meetings of Directors of St. Luke's Hospital, Board of Missions and Corporation of the Diocese.

February 3.—A. M., in St. John's, San Francisco, took part in the burial service of the late Mrs. Stoney.—P. M., at Iona Churchyard, took part in burial service of the late B. F. Le Warne, Superintendent of the Armitage Orphanage.

4.—V. Sunday after Epiphany. A. M., in Holy Innocents' Church, San Francisco, celebrated the Holy Communion and confirmed four, with sermon and address.—Evening, in St. Andrew's, Oakland, confirmed seventeen, with sermon and address.

7.—P. M., in San Jose, made an address to the California Federation of Women's Clubs.

9.—P. M., in Trinity, San Francisco, took part in the burial service of the late Miss Laura Van Wyck, who perished in the wreck of the Valencia.—Evening, at the King's Daughters' Home, San Francisco, confirmed a sick man.

WILLIAM F. NICHOLS.

The sermon by Bishop Moreland at the Woman's Auxiliary Service, as printed elsewhere in this paper, has been printed in pamphlet form, and can be had in any desired quantity on application to this office.

PERSONALS.

The Bishop of California was an invited speaker at the meeting of the Federation of Women's Clubs in San Jose on Wednesday, February 7.

The new Bishops for the Diocese of Michigan, Western Michigan and New Hampshire have been consecrated since February 1st. Dr. McCormick of Grand Rapids for Western Michigan, Dr. Parker for New Hampshire and Dr. Williams of Cleveland, Ohio, for Michigan.

The Rev. Alexander Allen of Springfield, Ill., is reported to have accepted an invitation to take charge of St. Paul's Church, Oakland.

Arrangements have been practically made for filling the vacancy in the Church of the Advent, East Oakland; but we are not yet at liberty to publish names.

The Rev. E. H. Benson, some time of the Diocese of California, has recently resigned as Vicar of the Chapel of the Messiah, New York, and has become assistant to the Rev. H. P. Nichols, Rector of the Church of the Holy Trinity, Harlem.

The Rev. F. H. Church, some time Secretary of the Diocese of California, has recently accepted a position as Vicar of the Chapel of the Messiah in New York, under the direction of the City Mission Society.

The Rev. W. E. Hayes is slowly recovering from his recent severe illness.

"Old, poor, sick, cast out" is the lot of hundreds of clergymen. The pathos and distress of the situation can be relieved by the Church in loving relief and pension.

THE QUINQUAGESIMA OFFERING.
(February 25th.)

The reminder of Christmas was framed for dioceses merged with the General Clergy Relief Fund and for rectors, churches, and individuals throughout the United States who elect to make contributions to the General Fund at Christmas.

The General Convention recommends an offering Quinquagesima, or "the Sunday nearest thereto that may be convenient."

Churches and individuals who have not contributed upon days other than Quinquagesima are appealed to by this card to send their offering.

Fifty-two dioceses out of eighty depend upon the General Clergy Relief Fund alone for pension and relief of clergy, widows, orphans.

Seventy-one out of eighty receive more in pensions and relief for their beneficiaries from the General Fund than they contribute to it. This is worth thinking over.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars, but at the price of distress and bitterness and humiliation to thousands who have been helped. "Give us this day our daily bread."

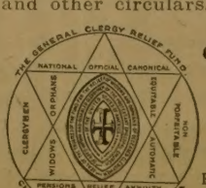
Undesignated offerings relieve present need; "designations" go to "Permanent Fund," or "Automatic Pension at 64," and the like.

The General Fund supplements help in all dioceses.

There are beneficiaries, in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in convention, continuous contributions, etc. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested you must contribute to the General Fund.

This is to remind all who read, of the worthy object and the great need.

Send for "A Plea for a Square Deal" and other circulars.



THE GENERAL CLERGY RELIEF FUND,

The Church House, Twelfth and Walnut Sts. Philadelphia

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer and Financial Agent.

The Rev. G. R. E. MacDonald, from the Diocese of New Brunswick, has accepted a call to the Rectorship of the Church of the Saviour, Hanford.

Mr. E. E. Osborn has been appointed Senior Warden of St. Mark's Church, Berkeley, to fill the place made vacant by the lamented death of Mr. James Palache.

The Rev. Dr. Rainsford has resigned the Rectorship of St. George's Church, New York, owing to continued ill health.

The Rev. J. Sanders Reed, D.D., some time Rector of Trinity Church, San Francisco, has recently celebrated his eleventh year as Rector of Trinity Church, Watertown, N. Y.

The Rev. W. Carson Shaw, well known in California, was instituted Rector of Trinity Church, Carbondale, Penn., on Tuesday, January 23. The Right Rev. Ethelbert Talbot, D.D., officiated and preached. The accounts that reach us are full of promise and good cheer, and we gladly add our "God-speed."

IN MEMORIAM.

Berkeley.—St. Mark's Parish.—At the regular business meeting of the Ladies' Aid Society held on February 7, 1906, the following resolutions were adopted:

"Whereas, In the death of our beloved Senior Warden, Mr. James Palache, St. Mark's Parish has met with an irreparable loss; therefore be it

"Resolved, That the Ladies' Aid Society desires to express its appreciation of the great debt the parish and the society owe to Mr. Palache as a vestryman for his unfailing and generous support of every worthy work, and of its admiration and respect for him as a man. His sterling integrity, his great benevolence, his perfect courtesy, genial and loving nature, made him a model of Christian manhood, a pattern for the young to follow. His influence will live long among us, but his friendly presence and his wise counsel will be most sadly missed.

"Resolved, That a copy of these resolutions be sent to the family, with expression of heartfelt sympathy in their great bereavement, and that a copy also appear in the next issue of 'The Pacific Churchman'." H. M. JONES, Sect'y.

The following minute was adopted by the Vestry of St. Mark's Parish, Berkeley, at its meeting on February 8, 1906:

"The Vestry of St. Mark's Parish, in recording upon their minutes the death on January 27th of the Senior Warden, Mr. James Palache, desire to express their sense of the greatness of the loss sustained by the parish. For sixteen years, from 1882 to 1898, Mr. Palache served as Senior Warden with untiring zeal and rare wisdom. During the struggles and difficulties of those earlier years the parish found in him unfailing strength, courage, and inspiration, and an unstinted devotion and unquestioning generosity in time of need.

"A year ago, after an interval during which he was not in good health, he again accepted the senior wardenship. His presence upon the Vestry and willing leadership fittingly crowned the long years of service which he had given to St. Mark's.

"The beauty and strength of his character, its mingled sweetness and practical power, were widely known; but few outside the number of those to whom he brought his ready help knew of the large beneficence, the ever-generous hand and heart, the thought always leaping forward to the blessing of others. He was, in all the fullness of its meaning, a Christian gentleman. He was truly one of those blessed saints whom we pray that we may follow in all virtuous and godly living.

"The parish mourns his loss, but is rich in the possession of his memory."

PROTESTANT ORPHAN ASYLUM.

The twenty-fifth annual meeting of the Board of Managers of the Protestant Orphan Asylum was held on February 6th in the Sunday-school rooms of Trinity Church, and the reports of the secretary and treasurer showed the year past to have been an unusually happy one, the children having been remarkably free from sickness and the receipts exceeding the expenditures by more than $5,000. At the election, which followed the reading of the reports, two new members were added to the board, but the officers remain as previously, with Mrs. William Ashburner as president, Mrs. D. W. Horsburgh as treasurer, and Mrs. A. T. Spotts as secretary. During the year 241 children were enrolled upon the books, and of this number 187 are at present in the institution. It is a matter for congratulation that so many of our San Francisco Churchwomen take an active part in the support and in the management of this admirable and truly catholic home. For some time now the children have formed part of the Sunday-school of St. John's Parish, where they are doing excellent work and have won the affection of all.

The Committee of the House of Churchwomen on Woman's Work in the Church will meet in the Diocesan House, 731 California street, on Friday, February 16, at 2 P. M. The members of this Committee are Miss Hawley, Mrs. Van Buskirk, Miss Mary Williams, Mrs. House, Mrs. Gaillard Stoney, Mrs. Abbott, Mrs. Kains, Mrs. H. C. Campbell, Mrs. J. F. Boyd, and Mrs. Hough.

BOISE.

Right Rev. J. B. Funsten, D.D., Bishop.—It is the purpose of the Bishop of Boise to give an opportunity to the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to voluntarily contribute a sufficient amount to erect a dignified and substantial building in the city of Boise to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he traveled across the plains in a stage, doing missionary work for the Church among the miners and frontiersmen of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle was a little frame building in Boise. He left but few buildings in what was even at the time of his translation to Missouri a wild frontier country, but he left an influence strong for good and a character which had the respect of everybody. Idaho is still a thorough missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a building which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least one thousand dollars toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them to the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent. "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's house. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

ST. STEPHEN'S, Fulton St., near Fillmore.
Rev. Cecil Marrack, Rector, 1334 Fulton St.
Mr. Alfred C. Skaife, Lay Reader.
SERVICES.
Sundays, Holy Communion at 8 a. m. (except first Sunday).
" Sunday-school at 9:30 a. m.
" Morning Prayer at 11 a. m.
" Evening Prayer at 8 p. m.
Fridays, Litany at 11 a. m.
Holy Communion, first Sunday and Holy Days at 11 a. m.
Monthly Praise Service, first Sunday at 8 p. m.

New York Bible and Common Prayer Book Society.

Applications for Bibles and the Book of Common Prayer should be addressed to the Society, Church Missions House, 285 Fourth Avenue, New York City.

Contributions should be sent to the Treasurer, John McL. Nash, 63 Wall Street, New York City.

R. M. POTT, AGENT. E. S. GORHAM, Secretary.

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MISSIONARY COMMENT

ARCHDEACON EMERY REMAINS. The most important fact in the missionary life of our Diocese this year thus far is the determination of the Venerable John A. Emery to remain as Archdeacon of the Diocese. When announcement was made that Mr. Emery had been chosen Secretary for the Seventh Missionary District, there was a feeling of trepidation in many hearts lest the call to the wider field should prove too imperative. Many of the clergy expressed to him in person their hopes that he would remain at the head of our own missionary activity. We rejoice finally in his decision to remain, because that decision was not made hastily nor without a careful study of the situation. If the call to remain at work in this Diocese was so clear in his heart that it was perceived even while in New York under the influence of the General Secretary, we can be sure that it was to him a genuine call of God. We congratulate our Bishop, and the Church in the Diocese generally, on Mr. Emery's decision. It should be an inspiration to many workers in humble fields on whom the glamor of big things sometimes falls.

MISSIONS IN THE CONVENTION. The missionary rally on Tuesday evening has become a very notable feature of Convention week, and this year added to both its interest and effectiveness. Those who were present will not soon forget the scene in Trinity Church. As the various choirs of white-robed boys and men gathered from the several parishes of San Francisco moved up the aisle bearing their standards of the Cross, and each wearing the color of his own group, it brought to mind the Crusaders of old, and one could not help feeling a thrill of enthusiasm as one thought of the tremendous potentiality of such a group. What latent power the Church has! If she called it into action it would be irresistible. The gathering seemed to be, and we trust it was in very truth, the assembly of the different divisions of an army for benediction and mutual encouragement before entering upon a great campaign. Dean Hodges, who added so much by his presence and his address, testified that it was one of the best and most impressive missionary meetings he ever attended.

THE LARGER APPORTIONMENT. The action of the Convention, too, in increasing the sum voted for Church extension within the Diocese from ten to twelve thousand dollars, showed unmistakably that no backward step is to be taken in missionary activity. The increased apportionment may seem more heavy this year because of other things, but the history of the Church, national, diocesan and parochial, has shown that where Missions is the keynote of her activity all other things grow. It seems to be a direct fulfillment of the promise "Seek ye first the Kingdom of God, and all these things shall be added unto you."

THE LARGE PARISH AND THE APPORTIONMENT. Inasmuch as this increased apportionment will fall most heavily upon the larger parishes, it may not be amiss to consider the strategic importance of the large parish to the success of the apportionment plan. An address on this subject was made at the recent Conference of the Eighth District, in Dallas, Texas, by the Rev. P. G. Sears of Christ Church, Houston.

"He believed that the secret of success lay in a direct appeal to individuals. It might take a long time for a diocese or parish as a whole to appreciate its responsibility, but the zeal and interest of individuals can be aroused and their co-operation secured. The example of the large parish is important because all the smaller parishes in the diocese are apt to take their cue from it. It can lead the way in the doing of large things, or, by apparent indifference, can discount every effort toward advance. For a few Sundays at least in each year Mr. Sears begged that the clergy should put aside all thoughts of 'the organ fund,' 'the carpet fund,' or parish expenses, and center the attention of their people upon the missionary campaign as the primary purpose for which the Church exists. 'Challenge the laymen to do big things,' he declared, 'and they will respond in a big way.' "

WHY A LARGER APPORTIONMENT? As to the benefit and need of a larger apportionment we cannot do better than quote the words of the *Spirit of Missions* on the subject, Why Appeals from the Field Are Good for the Home Church. It says: "Let us hope that appeals for Missions will not cease—at least not in our day. If they should it might be taken for granted that growth had stopped. That means defeat and death in the mission field, as everywhere else. Every appeal for enlargement is an evidence of life; it speaks of action and of successful action. . . . After all, what is an appeal from the mission field but an opportunity for investment? Business enterprises are constantly making appeals. We should have small hope for the commercial future of the country if it were not so. Every business prospectus is an appeal. So, too, missionary appeals offer an opportunity for investment, but for investment with a difference. Dividends are to be reckoned in lives, not in dollars. No one who stops to think, questions the advisability of such investments. When we make such investments we give a new chance to men, women and children to be what God intended them to be. That means a happier world, in which righteousness and love are the ruling forces."

THE LENTEN OFFERING. Before the next issue of the *Pacific Churchman* Lent will have begun, and it is hoped that systematic arrangements for an increased Lenten offering will have been made in every Sunday-school of the Diocese. A Lent carefully prepared for means a successful Lent, spiritually and every other way. To every clergyman we would say, Be sure that your Sunday-school is provided with boxes. Let as many adults take them as will do so; it may be the first step in interesting your adults in Sunday-school work. Then during Lent say something from time to time about the offering, tell what has been done in past years and of some of the hearts and lives that have been gladdened because our Sunday-schools helped the movement for missions. A little effort judiciously planned and faithfully carried out will do much toward swelling the Sunday-school offering from this Diocese.

The Sunday Schools which have not yet reported their Advent offerings are urgently requested to send them as soon as possible to Miss Gladys E. Deal, 2702 Sacramento Street, San Francisco.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting. — Monday March 5th, 2:30 p. m. Further notice in next issue.

The Annual Quiet Day.—The Bishop will conduct the Annual Quiet Day on Thursday, the 28th of March, in St. Stephen's Church, San Francisco.

We are happy to be able to make this announcement so far in advance, in order that every one desirous of participating in the privilege, which is open to all women and girls, may reserve the day without fail.

In response to the resolution of the Semi-Annual Meeting expressing satisfaction in Dr. Lloyd's decision to stay by the Board of Missions, the Recording Secretary has received the following letter, which we hope may reach all our members:

"Miss Kate W. Stoney,

"2050 Lyon Street, San Francisco, Cal.

"My dear Miss Stoney: I have yours of the 27th of January, together with the resolution of the Woman's Auxiliary, and I am sending this back at once to beg you to thank them on my behalf for this act of their consideration.

"Such things as this make one's work easier, even though they make one feel altogether unworthy. However, I trust that my stay in this office will prove at least not a hindrance to the good work that the Woman's Auxiliary stands for, and if I can be of any use to the members in forwarding their good purpose I shall regard it as a high privilege. Please thank them for what has given me very great satisfaction and pleasure.

"Very truly yours,

"A. S. LLOYD,

"General Secretary."

The clergy and the women of our parishes and missions not now interested in providing instruction in missions for the women and children of the congregation are earnestly requested to consider the advantages of a course in Missions at regular meetings of the Missionary Society and the Guild during the six weeks of Lent, and to communicate with the Secretary if help is desired in forming plans.

Branches desiring Lent work will please report what is wanted as early as possible.

The rector of St. Stephen's, San Francisco, gave cordial welcome to the Auxiliary assembled for the February monthly meeting, the first meeting at St. Stephen's since Mr. Marrack's incumbency.

A letter of good news from Our Own Missionary and one from Miss Sabine were read.

Resolutions of sympathy and regret with Miss Stoney and Mrs. Gaillard Stoney in the death of Mrs. L. P. Stoney, a dear and valued member of the Auxiliary since the early days, were passed by a rising vote; also a message of sympathy to Mrs. Welty in her affliction.

On announcement of the Quiet Day Mr. Marrack gave so cordial an invitation to St. Stephen's that it was accepted at once.

Miss Wade was good enough to come to us between exacting engagements to give us an inspiring talk on "The Woman's Auxiliary," and Deaconess Drant, speaking for the Chinese work and her own particular mission in Stockton Street, gained for it new friends.

The quarterly meeting of the Alameda County Branches was held at Trinity Church February 8th, and was marked by a very large attendance. Miss Wade gave us one of her own invigorating talks about the united offering and the "Spirit of Missions," and Bishop Moreland carried us in fancy to the outer circles of his jurisdiction as he vividly described conditions in Goldfield, true progress among Indians, and the hearty reception accorded him in the backwoods. The collection of twenty dollars was given to the Bishop for his work.

DIOCESAN NEWS.

Berkeley.—St. Mark's Church.—Rev. E. L. Parsons, Rector.—The new Guild Hall for All Souls' Chapel was opened Sunday, December 24, at 3:30. The Clergy of the Parish officiated and both made short addresses. About a hundred people were present. The branch Sunday-schools, which have been so kindly housed at Professor Howard's and Mr. Hanscom's, have been united and meet now at 9:30 in the Guild Hall. Mr. Jenkin will continue to act as superintendent. For the present services will be held at 5 P. M.

A Guild was organized about the first of December, and Mrs. J. A. Emery elected President. The Guild has made curtains for the windows and has partitioned off little robing rooms. It has also hemstitched a large number of sheets for St. Luke's Hospital.

It is planned to have a sale before Lent to pay for the furniture in the Hall. The ladies of North Berkeley who are not connected with any of the Parish societies or who can spare more time are urged to join this Guild. Pledge cards for the support of the work will be distributed in the near future. While it is hoped that there may be a large support given to the work so that another clergyman may be added to the Parish staff, yet it must be remembered that pledges taken from the Church and given to the Chapel will not increase the revenue of the Parish.

Palo Alto.—All Saints' Church.—Rev. D. M. Brookman, Rector.—Since October, 1896, All Saints' Parish has had a Chapter of the Brotherhood of St. An-Andrew, No. 1430. It has been a matter of serious thought to the Brotherhood men as to whether it is wise to resume work after an intermission of some little time. A preliminary conference was held on Sunday, January 14, at which Mr. G. F. Shelby, one of the B. S. A. traveling secretaries, was present. Two weeks later it was decided that the Chapter should be revived. Messrs. Johnson and Campbell were elected officers and the second and fourth Sundays after morning service were chosen as the days for meetings. Bishop Nichols was present at this later meeting and gave helpful suggestions.

It is a just cause for Parish pride that all our delegates to the Diocesan Convention and the House of Churchwomen made it a point to be in attendance at San Francisco. The proceedings have been made known already through the columns of the daily press. The unique experiment of the House of Churchwomen naturally elicited much curiosity. The House was so crowded with business that it was in session for several hours after the Diocesan Convention had adjourned. Even the most cynical critics are now disposed to admit the probability of the permanence of this new ecclesiastical institution.

The Daughters of the King, among other things, are doing the work of an Altar Guild, one of their number, with an assistant, serving each month and making all necessary arrangements for services, and particularly for celebrations of the Holy Communion. Miss Strong and Miss Reynolds have charge for February. The next Chapter meeting is on February 20th, when the rector is to speak on "The Rule of Prayer."

The Churchmen's Club met on the evening of Friday, January the 26th, at the residence of Mr. J. M. Price, 543 Byron street. The Rev. Mr. Brookman and Dean Hodges were the guests of the evening. About twenty-five men interested in the Parish were present and enjoyed the addresses given by the guests of the evening, as well as a sociable time together.

The Club hopes to carry out its plan of meeting at regular intervals and trusts that all the men who are interested in the Church will attend its meetings and help to make its sociable evenings of "getting acquainted" a success.

A welcome addition has been made to the church cottage in the shape of a small room for a maid. The Rector and Mrs. Brookman are now very comfortable in their new home.

San Francisco.—All Saints' Church.—Rev. W. E. Hayes, Rector.—The following statistics of All Saints' Parish for the past year will be published in the next Diocesan Journal: Families, 135; individuals, 28; souls, 422; confirmed, 159; baptisms, 22; confirmations, 18; marriages, 5; burials, 5; communicants, 127; Sunday-school teachers, 12; scholars, 168; total in Sunday-school, 180.

That this is a remarkable growth for two years and a half will be seen from the following comparison: When the clergy of St. Luke's Church took charge of the Mission Sunday-school, formerly belonging to St. Stephen's Parish, there were 40 scholars in the Sunday-school; now there are over 160. When All Saints' Guild was organized in the fall of 1904 there were 30 communicants; now there are over 120. The first building occupied would seat 60 persons; the present building accommodates over

[illegible] the same rate. The prospect for the future, therefore, are most encouraging.

San Francisco.—St. Luke's Church.—Rev. Burr M. Weeden, Rector.—The generous gift of money by one of our vestrymen, supplemented by an appropriation from the treasury of the Church League, enables the rector to send to St. Michael's Church, Tuolumne, a good and serviceable piano. The piano is to be used in the Sunday-school work and for the social gatherings at the Guild Hall of the church.

The Vestry have been notified that the new organ for St. Luke's Church will be shipped from England about February 1. Several months will be occupied in transportation. Some time will be necessary for placing and adjusting after the organ arrives. Probably the work will be complete and the organ will be in place in September. Some thousands of dollars remain to be paid, and the Vestry will be glad to receive subscriptions. The committee appointed by the Vestry for this purpose is Dr. H. C. Davis and Mr. W. A. Sabin.

The Ocean View Mission.—Once under the charge of St. Luke's Parish, this Mission was placed in the care of the Archdeacon and his staff when the work in what is now All Saints' Parish was begun by St. Luke's Clergy. St. Luke's has not been without representation in the work at Ocean View in the last year. To the untiring and efficient labor of Miss Nannie Rogers of this Parish the present prosperity of the Mission is to be largely attributed.

A dramatic entertainment for the benefit of the Mission at Ocean View was given at the California Club on Clay street on Tuesday evening, February 6. We hope that large profits crowned the faithful labors of those who had the matter in hand.

San Francisco.—St. Peter's Church.—Rev. W. M. Bours, Rector.—The parish has effected a sale of its property on the corner of Stockton and Filbert streets, and has secured a new site on Taylor Street, between Greenwich and Lombard. The terms and arrangements seem very advantageous, and we trust that the new move will be fraught with momentous blessings for this old and faithful parish. It is intended to erect a parish building at once, which will serve the purposes of the parish until the money can be raised for the church building.

San Francisco.—St. Stephen's Church.—Rev. C. M. Marrack, Rector.—The recent reception to the Rector was notable for the large number of clergymen in attendance. Among those present were Bishop and Mrs. Nichols, Rev. and Mrs. Wilson, Rev. and Mrs. Reilly, Rev. and Mrs. Lincoln of San Mateo, Rev. Mr. Renison, Rev. W. R. Hodgkin, Rev. Mr. Wilbur. Regrets were received from Dr. Clampett, Rev. E. L. Parsons, Rev. N. B. W. Gallwey, Rev. W. A. Brewer, Rev. J. P. Turner, Rev. D. J. Evans, Rev. B. M. Weeden, Rev. E. B. Bradley and others.

The small room in the upper Guild Hall has been elaborately fitted up by the members of St. Margaret's Guild for the meetings of their society. Through their kindness the room will offer a comfortable meeting place for the other Parish organizations.

February 18.—Special Alumni Service of the Church Divinity School of the Pacific. Addresses by the Rev. J. P. Turner of the Cathedral Mission, and the Rev. B. D. Weigle of Trinity Church, San Francisco.

February 25.—The Syro-Phœnician Woman: The Triumphs of Persistence.

The Bishop of Alabama, the Rt. Rev. Dr. Beckwith, has just published through Thomas Whittaker, a popular résumé of Christian teaching entitled "Rightly Instructed in God's Holy Word." The book bears an introduction by the Rev. Dr. W. P. DuBose, Dean of Sewanee Theological Seminary.

We prize books, and they prize them most who are themselves wise.—Emerson

Fifty-Sixth Annual Convention, Diocese of California.

Extracts From Annual Address of the Bishop.

SUMMARY.

During the year, as noted in the preceding Journal, nine hundred and sixty-eight have been confirmed (including one confirmed at my request by the Bishop of Pennsylvania) on eighty-six occasions; I have baptized three adults and eight infants; celebrated the Holy Communion fifty-two times; ordained three Deacons and six Priests; married twelve and officiated at eleven burials; delivered one hundred sermons and one hundred and fifty-two addresses; visited ninety-three points, and officiated in all two hundred and fifty-six times.

Special Acts.

Acting jointly with the Standing Committee I gave canonical consent, March 29, 1905, to the organization of All Saints' Mission, San Francisco, into a Parish.

I consecrated Holy Innocents' Church, Corte Madera, erected and paid for by the direct efforts of Archdeacon Emery, on the twenty-fifth anniversary of his ordination to the Diaconate, Tuesday, May 16, 1905, and Wednesday, May 31, 1905, acting at the request of the Bishop of Sacramento, I consecrated the new chapel of St. Dorothy's Rest, Camp Meeker.

There have been held these following services of benediction, viz.: Memorial Window in St. James', San Francisco, I. Sunday in Lent, March 12, 1905; new Rectory for Trinity, Hayward, I. Sunday after Trinity, June 25, 1905; new residence of the Rector of St. Mark's, Berkeley, Monday, October 2, 1905; Memorial Font and Altar Ornaments, in Holy Innocents' Church, San Francisco, XIX. Sunday after Trinity, October 29, 1905; added Rooms and Memorial Tablets at the Cathedral Mission, All Saints' Day, November 1, 1905; Altar, Reredos, and other Church Ornaments, at St. Paul's, Visalia, XXI. Sunday after Trinity, November 12, 1905; Baptistery and Memorial Font in St. Paul's, San Francisco, Sunday next before Advent, November 26, 1905; Memorial Church Ornaments in Trinity, San Jose, III. Sunday in Advent, December 17, 1905; and Sanctuary Ornaments in Trinity, Madera, II. Sunday after Epiphany, January 14, 1906.

The Rev. William Edward Hayes was instituted by Archdeacon Emery, acting at my request, as Rector of All Saints' Parish, San Francisco, III. Sunday after Easter, May 14, 1905, and I instituted the Rev. Reginald Heber Starr, D.D., as Rector of St. John's Church, Stockton, May 26, 1905.

Obituary.

Our late brother in the Diocese, the Rev. Alfred Severiano Clark, had the gentle and yet the strong characteristics of that true gravity in the Ministry. His last weeks were spent at St. Luke's Hospital, not the least satisfaction of which is that it enables the Church to supply everything that medical and nursing skill can afford for the comfort and relief of those who have served her well in their ministry. Ever true and loyal and trustful, his last days only brought out the more serenely these traits as he sank to his rest.

A life especially devoted to the work of the Church was that of Sister Anna, who in ripeness of years has been taken from us since our last Convention. One of the first to do a Sister's work in the Diocese, she had, in common with others who wore the habit, many of the trials and peculiar tests of purpose which belong to the beginnings of such a movement. But she ever persevered without faltering, and our orphanage work, especially that at the Maria Kip Orphanage for Girls, felt the advantage of her brave faith and high character. And the work of consecrated womanhood in the Diocese will owe not a little to her and to others of our Sisters who bore the burden of the beginnings so faithfully, when, as years go on, the origins of that work are thrown into their true historic perspective.

Another name that should be noted here, though his Church activities in Convention and otherwise belong to other days, is that of Mr. H. M. Gushee, who died recently, upwards of ninety years of age. With surprising vigor of body and mind almost to the time of his last illness, Mr. Gushee has represented, from those stirring pioneer days of California down to the present, that steady, strong devotion to his Church which in the lives of its members is one of its greatest assets of influence in any community. And in his latest, as well as his earliest years, he was never planning more earnestly as a Californian than he was as a Churchman. And be it ever remembered by us with gratitude that the Church, just as truly as the State, has had its stalwart, foundation-laying pioneers. And their memory, too, will last.

Though not of our clergy list, the late Chaplain John S. Wallace, U. S. N., had made his home among us, and his death on the eve of this Convention takes from us one whom we valued as a genial friend and veteran in the service. His appointment as Chaplain came from President Lincoln, and led him to many important posts in the Civil War and after, and he had retired some years since with a notable record.

Generous Giving.

Fortunate both in the number and healthy life of our institutions in the Diocese, we have been especially favored during the year with the provision for our Armitage Orphanage for Boys of an entirely new pile of buildings of steel and brick. This is the gift of Mr. Templeton Crocker, Miss Crocker, and the late Mrs. Harrison, children of the late Mr. Charles F. and Mrs. Crocker, as a memorial of their parents. Notable as a fond memorial, it is also singularly happy as a gift to orphans from those themselves left orphaned. The burning of the old Orphanage building, since the corner-stone of the new building was laid by Mr. Templeton Crocker, evoked most prompt and generous aid from the Parish and people of San Mateo and friends elsewhere, and temporary buildings were speedily erected to provide for the housing of the boys until the new buildings are finished. The tragic death of Mrs. Harrison, since the beginning of the new building, has added to the significance of the munificent memorial gift.

This, with the new episcopal residence; the substantial new Gibbs Dormitory, from Mrs. George W. Gibbs, forming the east side of the permanent quadrangle of the Church Divinity School; the memorial fund of three thousand dollars, provided by Mrs. W. B. Hooper, to help in the addition to the building and to the endowment of the Cathedral Mission, as a memorial of the late devoted friend of the Mission, Major W. B. Hooper; the addition to the same endowment of four thousand from another source, as a memorial, will add noticeably to the general property of the Church in the Diocese.

Convention Week Stimulus.

One of the first noteworthy facts at the assembling of this Fifty-sixth Annual Convention is the realization of a long-cherished plan for the getting more out of Convention week itself. Other Dioceses, compact and clustered closely with their congregations, like some of the older Eastern Sees, may advisedly have no use for a Convention other than to rush business through, wind up the Diocesan machinery for another year, like clockwork, steer measures carefully between danger points of discussion, and adjourn at the earliest possible moment, with a sense of relief all around. But our conditions are very different. Both clergy and congregations are in many instances widely isolated. The Convention week is the one time in the year when we can make any practical effort to come together as a Diocese. It is the one opportunity to integrate our Church life. And so we must make the most, and not the least, of the Convention as a common opportunity for *camaraderie* and counselling together for the Church. Of course, in this we lay ourselves open to larger scope for Convention foibles, such as too much talk, too much legislation, too much frittering away of the time of busy men upon fly-eye views of things, and now and then, perhaps, a rash speech or resolution. But the floor of an American representative body should be used for free discussion—and, as it seems to me, in our American Church we have a rare opportunity to exhibit our Americanism at its best, if duly developed—and in making the whole week dynamic with new impetus of Diocesan power. In pursuance of this deliberate plan of years we have at this time, through the effective work of the Committee, our first Diocesan Conference taking its place in Convention work, but dissociated from Convention itself, in order that it may at once segregate, and give freer play to, forensic feature of the week. Then, the devotional stress is laid upon the opening service, that the really chief feature of the whole week may be duly recognized as such, the Quiet Hour addresses giving the greater emphasis to the Sacrament in which the whole Church obtains "the benefit of His passion" and strength and fellowship for its mission. And so the other features, legislative, institutional, missionary, and social, all have their individuality brought out in turn, that nothing may be lacking to make the week yield its full and varied possibilities for our Church life and progress. And to stress these features is not to weaken, but to strengthen the Convention. The "due working in the measure of each several part" will "make increase of the body unto the building up of itself in love." It is a most happy association with the work that the two California Bishops, the Bishop of Los Angeles and the Bishop of Sacramento, have come to give us their valuable aid in our endeavor to capitalize all the asset of such a week, as has also the distinguished Dean of the Cambridge Divinity School and appointed preacher of Stanford University, Dean Hodges. We are also indebted to Mr. George W. Dickie and Mr. Walter Macarthur, and others who have in like manner added much to the interest of the meetings.

Spiritual Leadership.

But there is one final test and measure of the value of such a week—which is but the final test of our Churchmanship itself—and that is evidence of or contribution to purely spiritual leadership. That is the real safety gauge. And not to let some of the facts escape which in this connection press for airing, is simply to sit upon the safety-valve, even though a complacent blast of a whistle is more agreeable than the valve-hiss of a danger-point. Undoubtedly the Church must occupy every field of leadership that the circumstances of any age, or the gifts of any individual, open to her. All kingdoms of this world, we believe, are to become the kingdoms of the Christ. We may recognize an element of logical consistency in the claim of a Boniface VIII. that the spiritual "sword" must dominate the civil "sword." We may feel the unphilosophic tendency of some to draw a hard and fast line between the spiritual and the material, as if they were not mutually involved in the progress of Christianity. We may detect the temptation to shirk the front battle-line for practical religion, out in the thick of living issues, for less beleaguered spots of growth in grace. But unless the Church of God stands for an actual leadership, like Christ's own leadership, no matter what secondary marks of influence there may be, the age, yes, her own conscience, finds her wanting. The world quickly knows whether Christianity rings true. And so, particular definition of what is meant by spiritual leadership is not needed farther than to say that it is the distinct holding aloft in any way of Christ as the Light of the World. Whenever the individual, or Christianity on any of its corporate lines, does that, the world quickly takes knowledge that they have "been with Jesus." Those hungering and thirsting after righteousness say instinctively, "We will go with you."

R. GEISSLER

Ecclesiastical Art Worker

56 West Eighth Street, New York

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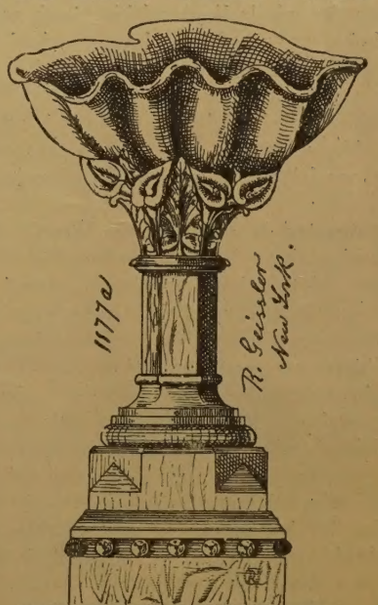
Marble in various qualities and colors and in combination of colors. **Caen Stone Carlisle Stone**



Bronze Brass Iron or in combination of Metal and Marble or Stone **Aluminum**

WHAT PEOPLE OVER THE LAND THINK OF OUR WORK

SAN FRANCISCO, Nov. 15, 1905.
Font and cover arrived in perfect condition. For workmanship and general appearance it surpasses my highest expectations. Rev. Mr. Riley and all who have seen it are well pleased. Enclosed balance of bill, $1,137.00.
WM. MACKAY.

ZION CHURCH RECTORY.
PHILADELPHIA, Nov. 28, 1905.
I want to tell you how much pleased everybody is with the font (stone) that you sold us and personally thank you for prompt attention and square dealing, Thanking you again, Respectfully yours, MALCOLM H. SHIPLEY, Jr.

LITERATURE OF THE DAY

Our Lord's Resurrection: Rev. M. J. Simpson, M. A. (Longmans, Green & Co., N. Y., $1.40 net.)

This is the latest issue of the invaluable "Oxford Library of Practical Theology," and it ranks with the best of the series. It is now forty years since Westcott wrote "The Gospel of the Resurrection," and though nothing can lessen the permanent value of that book, yet the world of criticism has moved apace since then, and there are fresh objections to be met, and some old ones, tricked out in the fashions of the day; but the hands are the hands of Jacob, nevertheless. With great clearness and conciseness Mr. Simpson deals with the drastic criticism of these days, building up his proofs with patient elaboration, but always with a "sweet reasonableness," and absolute freedom from acerbity, which some critics of the extreme school are singularly free from. There are two chapters which are particularly valuable and illuminating: "St. Paul's Personal Evidence to the Resurrection" and "St. Paul's Summary of the Evidence." The whole book will very richly repay careful reading, and there is a freshness about it, a remarkably clear way of putting things, which will be sure to carry to the end every one who begins it. There are no technicalities to bother and confuse the layman unused to theological formulas, but he, like every one else who reads the book, will find that assimilation of the contents means exercise of thought. There are four very elaborate appendices: on Presuppositions, The Relation between Religion and History, The Baptismal Formula, and Books on the Resurrection. The third of these deserves and should receive very careful attention. It is eminently a practical book, not merely a treatise in apologetics, but a terse, adequate examination and statement of the whole case for the Resurrection of our Lord on the evidence of the New Testament. We are sure that every one who makes a study of the book will find a sufficient reward, and will treasure it for future and continuous reference. And in this connection we may note a very masterly essay on the Evidence for the Resurrection of Christ in the Church Quarterly Review for January, just received. H. H.

The Bible for the Sick: H. K. Hannah. (Whittaker, New York, $1.00 net.)

We have not much faith in selections from the Bible for the use of the sick. We fancy that experience would prove that the sick who read the Bible would, and do, infinitely prefer to have the whole book within reach rather than any selections, however carefully chosen. And it is hardly likely that those who do not care for the Bible will be attracted by a volume of selections from it. The compiler is the Rector of Trinity Church, Concord, and he has certainly made his selections with great care and judgment. All the same, we fail to see any justification for such a book. H. H.

Rightly Instructed in God's Holy Word: Bishop Beckwith. (Whittaker, New York, $1.00 net.)

The purpose of this book is clearly stated in the introduction by Dean Du Bose, of the University of the South—the insistence upon the spiritual relationship between God and His children on earth, and that the very essence and purpose of the Prayer-book teaching is to develop the idea of this relationship. "It is quite possible in the youngest to make spiritual relations as much a matter of fact, and spiritual life as much a reality, as natural relations and life are." The Bishop follows these lines consistently throughout his work. He has a way of putting things very clearly and convincingly, and therefore the book is pleasant reading. But it is a great deal more than that, and we strongly commend it to the clergy, and to Sunday-school teachers especially, as a very useful book indeed. H. H.

Louisa Varena: (E. P. T. Houk Pub. Co., Dayton, O., $1.00.)

The preface states, with supreme self-abnegation, that "This book is cast into the great flood of current literature, hoping that those who read may seek and find the balm for all earthly ills: divine, omnipotent love, supreme on earth as in heaven." The absence of definitive pronoun after "read" in this lucid sentence, leaves it an open question whether the realization of the hope is to be sought in the "flood of current literature," or in these maunderings of Louisa Varena. In either case the search for a needle in a haystack would be easier. Submergence in the aforesaid flood, speedy and complete, is the probable fate of this book, and the most merciful one for all concerned in its production. Books lacking sanity are sometimes amusing; but this is barren all the way from Dan to Beersheba. H. H.

Difficulties of the Faith: Rev. S. P. Delany. (Fond du Lac Tracts No. 7. Edited by Bishop Grafton.)

The author says he is writing for "those who wish to believe, but are held back by intellectual difficulties." His methods do not strike us as fitted to this end. There is rather too much of the dynamics of compulsory force: This is the only way, walk in it, or—take the consequences. And it is quite thinkable that Mr. Delany, and his editor, even, may have erred in the interpretation of the faith. Further, but it is a certainty that they have added to the stock of unnecessary things.

The last sentence in the above notice applies also to a **Manual of Confirmation,** sent for review, and some small books of religious instruction. They are all good enough, but there are some as good, and a few infinitely better. It really is not necessary that because a man has ability enough to compile a passable Confirmation Manual he should publish it. The Church would survive the suppression. H. H.

FEBRUARY MAGAZINES.

Scribner's has two particularly delightful articles—one on Jefferson the Actor, the other on the Moose by Seton Thompson. A story by Mrs. Wharton, elaborate and skillful as usual, and a very amusing story by Ann Devoore, His Sporting Aunt.——**The Pilgrim** offers very good value for the modest ten cents he asks for what he offers—which is a little of all sorts. H. H.

Records of the Past for December has only just reached us, but we are extremely glad to welcome it all the same, for its interest is not of the ephemeral kind. It always has matter of permanent interest. This number contains some marvelous photographs of Egyptian statues, respectably aged, 4,000 or 5,000 years or so, with marvelously lifelike expressions. The statue of Kephren, builder of the second pyramid, shows marks of time, as well it may, but the face is still a revelation of a masterful man. H. H.

That the light is spreading is shown by two incidents of recent date in connection with the tour of the Prince of Wales in India. One was the presence in the great camp at Rawulpindi of the Grand Lama of Tibet, the spiritual sovereign of the Buddhists since the flight from Lassa to Urga in Russian Mongolia of the Dalai Lama. The Grand Lama had in fact traveled more than two thousand miles to pay his respects to the heir to the throne of Great Britain, and two days later, at a banquet given the Prince at Satwari, the Maharaja of Kashmir declared his intention of establishing a state college for the benefit of all classes and creeds among his subjects, asking at the same time permission to call it the Prince of Wales College. The Maharaja is also building an electric railway, the motive power being obtained from the river Jehlan.

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SPIRITUAL OPPORTUNITIES OF THE BLIND AND THE DEAF COMPARED.

The blind hear; and so have a share, with other people, in the oral ministrations of the Church; in the soul-stirring strains of music; in public lectures, and in the conversation of the social circle. Their affliction is only physical in its effects, not mental.

The blind need no special ministry. Weekly religious services are open to them everywhere, in city, town, village and country. Any one of the thousands of Clergy ministering by voice can minister to them.

The deaf see; but they live entirely outside of the mind and soul-enlivening current flowing from tongue to ear. In mental and spiritual advancement sight has not the value possessed by hearing. Deafness is mental in its effects. These opportunities of the blind are closed entirely to the deaf. So, in respect to spiritual care in particular, the deaf need ministrations in a language addressed to the eye. They need pastors who understand them well.

While the spiritual opportunities of the blind everywhere are the same as people who see and hear, those of the deaf are exceedingly few. In the United States to-day only six regularly ordained deaf men are laboring among them. Each has a missionary district large enough for a dozen men or more. The sphere of travel year after year is very large, as each district embraces several Dioceses. The Missions the ministrations at each Mission are not as frequent as they should be. That they come as often as they do is due to the rapid transportation of these days. This, in some small degree, makes up for the fewness of those Missionaries in this "silent corner" of the Lord's Vineyard.

For thirty-three years I have covered in all directions the Dioceses from the Alleghanies to the Mississippi and beyond. The territory is known as the Middle West. The Dioceses of Kentucky and Lexington are included.

The Southern Dioceses are worked by one man. A third Missionary has charge of the territory west of the Mississippi, formerly under my care. The Pacific Coast has no Missionary Priest looking after the adult deaf-mutes. The three remaining Missionaries labor in the Dioceses east of the Alleghanies—six workers in all to an enormous territory.

So it is easy to see how few the spiritual opportunities of deaf-mutes are in comparison with those of the blind.

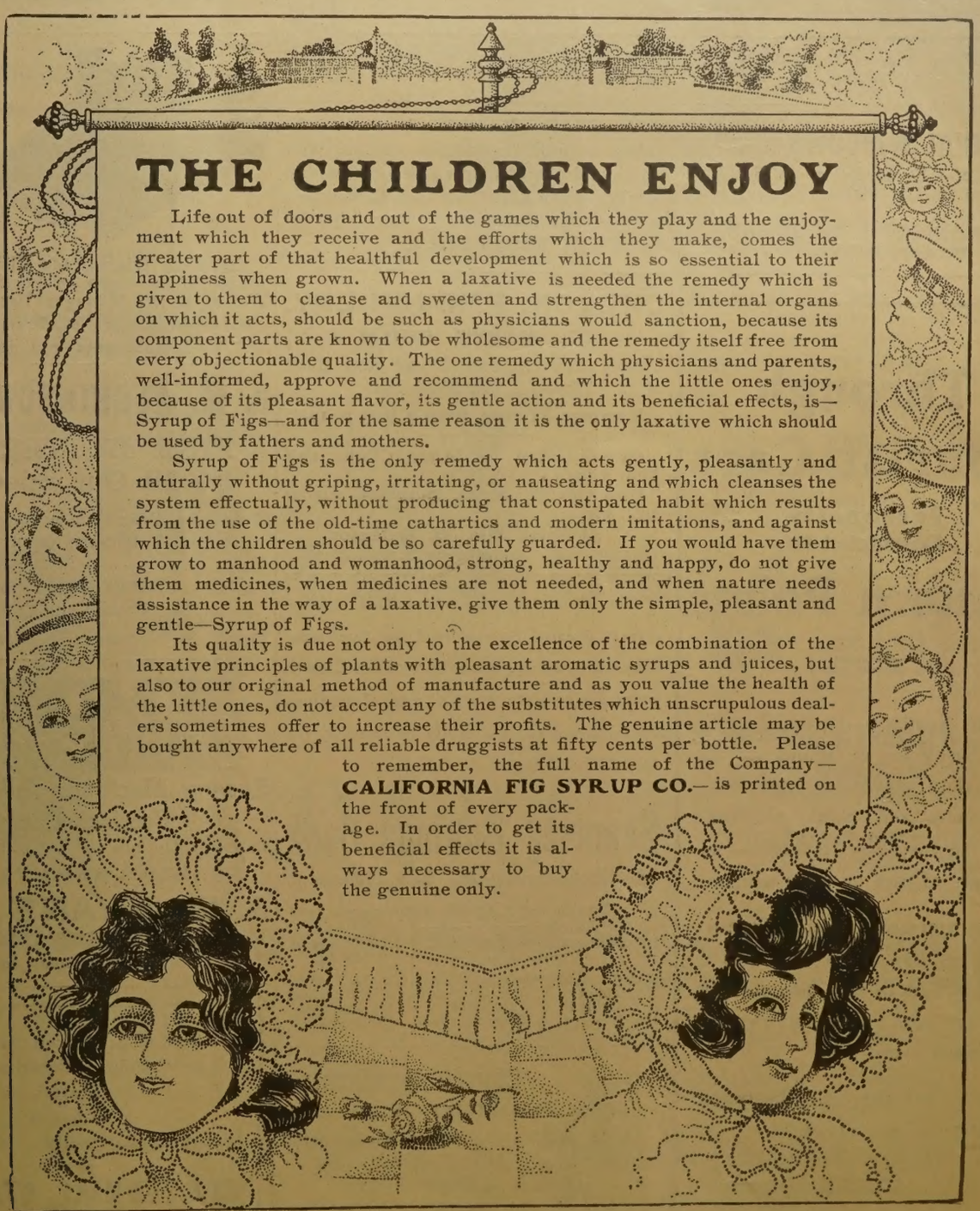
AUSTIN W. MANN.

THE CHILDREN ENJOY

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.

Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. The genuine article may be bought anywhere of all reliable druggists at fifty cents per bottle. Please to remember, the full name of the Company—**CALIFORNIA FIG SYRUP CO.**—is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only.



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